The Manifold Wisdom of God made known by the Church.

A SERMON

PREACHED AT

The Cathedral Church of Calcutta,

ON

THE 3D DAY OF DECEMBER, 1820,

BEING

THE FIRST SUNDAY IN ADVENT.

BY

THOMAS FANSHAW,

BISHOP OF CALCUTTA.

WITH NOTES AND AN APPENDIX.

Calcutta:

PRINTED AT THE GOVERNMENT GAZETTE PRESS,
BY A. G. BALFOUR, NO. 1, MISSION ROW.

1821.

THE TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL. *

314

314
Q6:52x
A2:1

A SERMON,

&c. &c.

EPH. III. 10.

To the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.

ALTHOUGH the passage recited is properly the subject of what I have now to offer, the two verses preceding it must be placed before you to render it sufficiently intelligible. What was it, which was done with the intent declared in the text? "Unto me," says the Apostle, "who am "less than the least of all Saints, is this grace "given, that I should preach among the Gen-"tiles the unsearchable riches of Christ; and to "make all men see, what is the fellowship of the "mystery which from the beginning of the world "had been hid in God, who created all things "by Jesus Christ: to the intent, that now unto "the principalities and powers in heavenly places "might be known" (or more correctly *made* known) "by the Church the manifold wisdom

of God." The event, therefore, brought about with the intent signified in the text, was the calling of the blessed Apostle to preach among the Gentiles the unsearchable riches of Christ, and to proclaim the eternal purpose of God to abolish in due time all national distinctions, extending to all the kindreds of the earth a knowledge of Salvation through the same Redeemer.

In the declaration, then, of the end proposed in the grace thus given to St. Paul, and we may add, in the divine appointment of the Christian Ministry, three topics offer themselves to our reflexion.

1. What is the manifold wisdom of God?

2. Why should it be proclaimed to the Gentiles? and,

3. What are the means, by which the work may and must be carried on, till all the kingdoms of this world are become "the kingdoms of our Lord and of his Christ?" (Rev. ii. 15.) A discussion, such as this, will easily connect itself with the solemn season of Advent; while it will afford me the means of adverting to a kindred and local topic, to which when viewed in the same relation, some interest will, I trust, attach.

1. In the first place I am to speak to you of "the manifold wisdom of God:" the very phrase, however, seems to overwhelm us by the variety and weight of the topics, which it imme-

diately suggests. Manifold, indeed, is that wisdom; infinite in its conceptions and modes of operation, even as apprehended by the faculties of man: and what then must it appear to sublimer and heavenly intelligences, although even they, as the text plainly intimates, are as yet but scholars and novices in the knowledge of the divine dispensations. Even man, however, with all his feebleness of faculty and corruption of heart and attachment to the things of the world, when he can calmly bring himself to reflect upon the themes of Creation, and Providence, and Grace, discerns enough to fill him with sentiments of the deepest adoration and awe.

In Creation, the field which displays the divine wisdom, is absolutely immeasurable: into whatever district our curiosity or piety leads us, there we discover the wisdom of the Almighty, whether the object of research be a plant or an insect, or the system, by which worlds revolve; whether it be the instinct of animals, or the reason of man; whether it be the structure of the human frame, or those faculties and powers, which constitute the activity inherent in mind. And then what a countless multitude of subjects are either too great or too small to be grasped by our feeble vision! What regions lie beyond our reach, of which we but dimly descry the confines! There is no *boundary* to what we see: we discern not the *termination* of any thing: there is always something beyond, seen more and more indistinctly, till it is lost in distance: the whole circle of human knowledge in comparison with all the *subjects* of knowledge,

with all which might be known by an *infinite* intelligence, and therefore *is* known to God, is probably but as a single leaf torn from the middle of some vast volume, filled indeed with references or allusions to what has preceded, or with faint anticipations of what is to follow, and therefore but imperfectly understood, yet leading the mind to lofty speculations, and admiration of its author: we understand just enough to be instigated to thought and inquiry, and to be convinced from the little we comprehend, that wisdom must have dictated the whole. For how many benevolent ends do we discover in all the realms of nature, and in every work of God? What mighty effects are accomplished by means the most simple, and apparently the most inadequate? What provision is made to meet what in human mechanism we should consider as insuperable difficulties, but which in the divine workmanship serve only to evince the operation of one Pervading Mind? and what adjustment in a system inconceivably complicated, so that there is no collision or interference, where all at the first superficial glance would seem to be confusion? Our limits will not permit us to illustrate these general remarks by individual examples: but they will be verified by every inquiry into the works of the Creator.

But what shall we say of Providence? The evidence under this head would probably be more striking, than under that of Creation, if we were equally capable of deducing it: which, however, seems not to be the case. In Creation

much may be inferred from the contemplation of single parts, and those the most obvious and familiar to our apprehension. A blade of grass or an ear of corn, though indeed we detect not all its contrivances, is yet sufficiently complete for the purpose, and exhibits indubitable and connected proofs of profound design; but in the system of Providence the proofs are not easily drawn from parts: we are required to contemplate and comprehend the whole. We cannot sever a link from the midst of a chain, but the chain is broken. In Providence we have to consider a long series of causes and effects, of purposes and results, which, in that view of the subject, exist not but in connexion. The results, indeed, are apparent, but not so the process: we cannot always clearly connect the first cause with the final effect: the intermediate steps elude our investigation. Let it not, however, be thought that this difficulty at all invalidates the doctrine of Providence, as evincing the wisdom of God. It is as if we beheld some vast river discharging its waters into the ocean, but were not permitted to trace it upwards to its source: we catch, indeed, glimpses of it at distant intervals; but mountains and forests frequently intervene. Still we are sure, that it has its source somewhere, however distant or inaccessible. And so it is with all the good we enjoy in the world, with all the provision made for our wants, with all our deliverances from danger, in short with all that is incident to men or to nations: events are brought about, good is accomplished, and evil averted, not only through

means quite inadequate to the end, as we estimate these things, but frequently in opposition to natural causes, of which we see the full force and efficacy, and are quite at a loss to understand how they have been defeated. And what is the inference? It is, that what is not of man is of God: it is that an over-ruling Power directs all things; influencing the wills of those, who serve Him, to what is ultimately good; and in those, who by corruption are biassed to evil, averting the consequences, if not to themselves, at least to others, or even converting them to His purposes.

Here, however, we pass to what our text chiefly contemplates the manifold wisdom of God in the dispensation of Grace and in the scheme of Redemption. This wisdom, indeed, is not so easily discerned by minds, in which Religion has made but little progress, as that which beams forth in the works of Creation, or as that of which the proofs are more slowly deduced from God's moral Government of the world. To be in any degree appreciated, it requires a preparation of the mind and heart; it requires us to divest ourselves of pride and prejudice, and to be deeply sensible of our condition. The mere Philosopher is very capable of discerning facts, which establish the doctrine of final causes: or the Metaphysician may be driven by the necessities of his argument to acknowledge a pervading and over-ruling Mind: but to gain even a glimpse of what the Apostle had called in the context "the unsearchable riches of Christ," you

must be in principle, in heart, and in sentiment already Christian: the first step in your progress must be humility; humility, however, not as prompted by unreasonable despair, but as founded in eternal truth. Look, then, at the natural condition of the species; of man without Religion, meaning Faith in a Saviour and Redeemer: what is his confidence, or even his hope? We are evidently in the situation of those, who have violated a law fortified by penal sanctions, without any power of satisfying the penalty. Sceptics, in the pride of their hearts, may cavil at this comparison; but they have never adduced any evidence to shew, that it is not strictly applicable. If they will only admit the being of a perfectly just and holy God, all substantial consequences, which the Christian claims, will inevitably follow: it will follow, that the wisdom and mercy of God were in some way to be exerted for the restoration of violated order and the indemnity of man.—But even reason should revolt at the very groundwork of the deistical scheme, if scheme it can be called, which has no consistent application. In what a light does Deism, if closely examined, place the Deity? It leaves Him in possession of perfect attributes, which are, however, but imperfectly exercised: it recognises His sovereignty, but would suspend His functions: it admits and even insists upon His mercy, but in a way which forbids us any longer to consider Him as infinitely just, and which affords us no means of asserting His holiness. It represents Him as the author of a Law, the sanctions of which can

never be abrogated, and the dignity of which can never be maintained. It acknowledges Him to be the eternal source of purity and truth, although if the language may be endured, He acquiesces in falsehood and connives at iniquity. These results are inevitable, if Christ hath not "appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.)

It is also allowable to ask of those, who profess to admit no test but reason, whether life is *rational* without religion? rational to the receiver, and rational in the Giver? capable of being directed to such ends, as reason pronounces to be sufficient for a creature so endowed, or consistent with any adequate design of an all-wise Creator? In relation to the former of these questions, what is this state of ours, uninformed by the views and hopes of the Gospel, but a scene of vanity? in which the enterprises of the brave, and the levities of the trifling, the studies of the learned, and the schemes of the ambitious, are all reduced to the same level of insignificance? They are but different modes of pastime, not equally, indeed, respected in the world, but equally leading to nothing: and yet the mere pride of reason, one would imagine, if not the energies of immortal spirits, would teach men to look for something at least beyond the grave.—But still more shall we be at a loss to reconcile this gift of life with the attributes of God, if it be not intended, as the Gospel represents it, to be a period of discipline in the school of Christ. Why else have we in our fallen state, these pow-

ers of blessing and adoring the Almighty, of comprehending truths, which have no relation to our present existence, of being warmed by piety, of delighting in holiness, and of aspiring to happiness far beyond what the world can give, if the only system, by which these feelings are cherished and matured, be not of God?

It may be right, however, to state more distinctly in what particulars especially our reason discerns the wisdom of God in the scheme of human Redemption: and to judge of it adequately we should keep in view, that the end proposed was to repair the mischiefs occasioned by the Fall. Now certainly we perceive, though our reason could never have suggested the expedient, that the assumption of our nature by the Godhead (great as is the reverence with which we should discuss such subjects) does really meet the difficulty. It seems to present a method of atonement, which is at once sufficient to satisfy the offended Majesty of Heaven, or, more correctly speaking, to maintain the sanctions of the Divine Law, while the benefits of such atonement all redound upon offending man: it is at once from its infinite dignity adequate in the sight of God, while being offered in our fallen nature, it extends its efficacy to every Son of Adam. Christ died, indeed, but once: but for every individual expiation is made, through the operation of "the righteousness which is of Faith." (Rom. ix. 30.) It seems, therefore, that even our reason should assent to that doctrine of our Creed, "the taking of the manhood into God." In

Philosophy we readily admit as true, whatever serves to solve a difficulty not otherwise to be explained; and the discovery of such solutions is its highest triumph. Discovery is here out of the question: but shall reason presume to reject a doctrine, which reconciles, what else were at variance, the Justice with the Mercy of God, attributes which we are sure must co-exist, merely because it is revealed? Unless we are prepared to deny altogether the weakness and the pride of man, it must be conceded, that in this instance they render him irrational, if indeed his reason is, in questions of Religion, to be submitted to the same test as in matters of science, or in the ordinary conduct of life.

But there lurks in some men a degree of prejudice against what they denominate *speculative truths*, and a proportionate disposition to treat them as of little importance: such will not very readily discern in the scheme of our Redemption any proofs of the wisdom of God. There cannot, however, be a more unjust or more dangerous distinction, than that which is thus attempted. All the speculative truths of Religion, which are revealed in Scripture, (and no others deserve any serious regard) are in their inferences and consequences and relations highly practical: they are in truth the very basis of all practice; and none is more extensively so, than the doctrine of our Redemption through Christ. What motives to Holiness can our reason supply, which are not weak and unavailing compared with the awful consideration of the sacrifice, which infinite Justice has requi-

red for sin, or with that adoration and love of God, which arise from the contemplation of his Mercy? Or if discoveries were to be made, intended to affect mankind in their habits and views and sentiments, so as to operate upon the whole course of life and action, thro' what channel could they have been conveyed with the same effect, as when they are promulged by Him, to whom all heavenly subjects were familiar, and who had glory with the Father, before the foundation of the world. (John xvii. 5.) If holiness was to be taught by example, what character has the mind of man conceived, approaching to the purity and simplicity of Christ? If pride was to be abased, what condescension could the world exhibit, resembling that of the Son of God? If despondency was to be raised and comforted, to what asylum could it flee, comparable with an all-powerful Saviour? Or if authority were requisite, as assuredly it was, to give effect to the lessons of the Teacher, where could it be found in the same degree, as in him, whose Mission was confirmed by miracles, and whose future Advent had been announced from the moment of man's first disobedience? Nor are these considerations to be treated, as merely authorizing an expectation of practical consequences, which are no where actually exemplified: the case is remarkably otherwise: we do find, through all the walks of human life, and in every region of the earth, that Faith in a Divine Redeemer is the groundwork of the severest morality: and that no virtue, judged even as the world judges of virtue, from its benign effects on social happiness, can in point of efficacy or extent be compared with the

Graces of the Christian. It may truly be affirmed, that the Advent of Christ has in its consequences ennobled our nature; and where happily men are living under the influence of the Holy Spirit, has visibly restored it to the semblance of something divine; the ideal standard of human excellence, formed before our Saviour's appearance, falls very far short of what is attainable, and is really attained, in the school of Christ.

These reflexions, capable however of being pursued through a thousand channels, may prepare us to form some imperfect estimate of the wisdom of God in the work of our Redemption. Mysteries, it is true, envelope the doctrine theoretically considered: but in a practical view nothing can be more intelligible. Our nature, in its inconsistencies and contradictions, in its weaknesses and in its strength, in its elevation and depression, conspires with Scripture to bear witness to our primeval fall: and the wisdom of God has been exerted in a scheme for our restoration through Jesus Christ; a scheme, in which mercy is the moving principle,—in which Holiness is vindicated,—in which Justice is satisfied,—in which our weakness is upholden by divine support,—in which holy desires are instilled into the heart,—in which sorrow is comforted,—in which repentance is efficacious,—in which sin is pardoned,—in which God is reconciled,—in which the world is overcome, and in our last hour Death is deprived of his triumph. It is to such a scheme more especially, that the Apostle refers, when he speaks of the "manifold wisdom of God:" and its complica-

ted characters of power and wisdom we are able to a certain extent to appreciate, even with our faint perception of things divine. In no speculation merely human have such difficulties ever been *proposed* for solution; still less can it be said that they have been solved upon principles at once so coherent, and at the same time so sublime in their objects, so simple in their operation, and so effectual in their result. The greatness of the Deity and the misery of man had been the theme of sages from the earliest times: but who had ever suggested, as among things possible, a theory, by which, while God should be vindicated, man should be saved? Consider these points, as they deserve to be considered, and you will probably conclude, that the method of Redemption, as revealed in the Bible, is one among the various and independent proofs, that that Book was inspired of God.

2. But it is time that I proceed to the second question suggested in the text, Why should the manifold wisdom of God be proclaimed to the Heathen? The inquiry is at any rate important to those, whom Providence has called to sojourn in a Heathen land. You will not, however, expect that I should be able, within the narrow limits prescribed, to enter into all the considerations to which such a question might lead us; as the correction of morals,—the diffusion of arts and knowledge,—the abolition of cruel superstitions,—and the improvement of the general aspect of society under the humanizing influence of Christianity. I must confine myself

to the topic employed by St. Paul, when he urges the preaching of the Gospel, in order that "the manifold wisdom of God" might thus be made known "to the principalities and powers in Heavenly places." You can hardly require to be reminded, that this is an appellation of those superior Intelligences, the different orders of Angels and Spirits, which surround the throne of God. It may seem, however, that this motive is too abstracted to be generally operative: it might even have been thought, that the holy Angels would not need to be instructed on such a subject, if the contrary were not expressly declared: but there are depths in the dispensation of Grace, which, as St. Peter tells us, "even the Angels desire to look into:" (1 Pet. i. 12.) the whole extent of it is not seen at once even by celestial Spirits. But what an idea does this convey to us of the scheme of our Redemption! With what awe should we contemplate it! How should we adore the wisdom, which conceived it from the beginning of the world! and how should we tremble, if we are conscious of neglecting so great salvation, or "of crucifying to ourselves the Son of "God afresh!" (Heb. vi. 6.) The inference, however, is certain, that in the progress of divine truth and the triumphs of the Gospel, even the Holy Angels themselves gain a clearer insight into the will and the purposes of the Almighty: still it may be thought that this consideration is not such as to operate generally, as an inducement to the diffusion of Christianity. They who feel this objection, it may be suspected, are not really impressed with that most efficient of all

motives, a zeal for the glory of God. The edification of the Heavenly Spirits may not, indeed, immediately present itself to our minds: the idea is not sufficiently familiar to us: *our* intercourse is with God or with men: but the motive assigned, being taken thus high, comprises all lower degrees of it: that *men* may glorify God when they see our good works, is a consideration perfectly level to our views of duty: and this consideration is not weakened, but rather strengthened, when we recollect, that even the Angels themselves give glory unto God, when they behold the advancement of His purposes through the piety of their humbler fellow servants.

Consider, then, what is the notion of a zeal for the glory of God. It is founded in a deep feeling and a practical recognition of the Divine perfections, and in a desire that all men should know them, as we ourselves do. We are convinced that the law of the Almighty is holy, and wise and good: we are firmly persuaded, that happiness is to be found only in obedience to it: we are grateful for that portion of comfort and support, which we ourselves have derived even from a very imperfect compliance with the will of God: in love to our brethren and in pity to the ignorant, we wish that they could be persuaded to make an experiment of a religious life: we are sure, that to honour and to love God is the only true felicity; and we believe, that the more deeply the name and the greatness of the Almighty are revered, the more completely will men fulfil the ends of their being. But even though the world should be

deaf to our arguments, or scorn our notions, we ourselves, under the influence of these convictions, shall take care to give no occasion to the enemies of Religion to blaspheme; on the contrary we shall endeavour so to regulate our conduct, that even they who deride our scruples, as they will call them, or pity our weakness, shall reluctantly admit, that Religion is the parent even of the virtues, which the world respects, although it refuses to lower its standard to the levity or laxity of the age.

A zeal, then, for the glory of God, if its lineaments have now been correctly pourtrayed, will be forcibly directed to the state of those nations, in which the Gospel is not merely undervalued, but utterly unknown. Where, for instance, shall its energies be excited, if they are dormant in the land, which we now inhabit? In what other region of the known world is the glory of God more effectually obscured, and His truth, to allude to the Apostle's saying, more palpably "turned into a lie?" (Rom. i. 25.) The case of ruder nations furnishes no answer to this question: refinement, when corrupted, may be worse than barbarism; and system has a power of evil beyond simplicity. Where else too, we may ask, do we find more evident vestiges of that fall from primeval uprightness, which the Gospel was designed to repair? From the dislocated strata and confused position of heterogeneous substances in the bowels of the earth, the Geologist attests the breaking up of the vast deep in times remote, if he yield not implicit faith to the Scriptures: and here, in like manner, does the Christian trace in-

dubitable evidence of that wreck and ruin of the moral world, which the same Scriptures record: the best qualities or tendencies of our nature and their opposite defects are found in immediate contact: the fear without the knowledge of God;—courtesy without brotherly love;—profuseness without public spirit;—lowliness without humility;—a consciousness of sin without the want of a Saviour;—fortitude without feeling or resignation;—and a contempt of death without a thought of immortality;—these are among the inconsistencies and perversions of original goodness, which every day's observation may exhibit to our notice: and who can contemplate these appearances, and not lament them? or who, that laments them, can be backward to employ the remedy? I mean not, of course, in any way but that of affectionate and Christian solicitude, and by teaching and "persuading the things concerning the kingdom of God." (Acts xix. 8.)

There have been, however, and even yet perhaps they are not extinct, certain prejudices against all endeavours to disseminate Christianity in this country. With those which are purely political I have no other concern, than to remark, that all policy is, to say the least of it, very questionable, when it is manifestly opposed to the purposes of Him, "who ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. iv. 17.) No policy, in fact, in a case like the present, can be openly avowed, which does not profess to keep in view the real interests and permanent happiness of the go-

verned: and thus the question will be reduced to the very simple one, whether the temporal and eternal good, one or both of them, of the nations around us, would not be promoted by a gradual developement to their minds and hearts, of the truths of the Gospel? I say, *gradual*; for he who should attempt or expect more than this, would in the attempt do mischief, and in the expectation evince little knowledge of the actual state of things.

With respect to the question of temporal advantage, it is difficult to reply to objections, which assume no fixed or tangible form: we hear it, indeed, sometimes hinted, that these people are already in a condition, which perhaps may be deteriorated, but cannot easily be improved. If, however, the prevalence of liberal knowledge, habits of industry, mutual confidence in the transactions of life, a respect for the basis of all moral integrity, I mean truth, the absence of those social distinctions, which serve only to depress the great mass of the species, the elevation of the female part of society to their proper dignity and influence, and the possession of that liberty, wherewith Christ hath made men free (Gal. v. 1.) and which is really the principle, however overlooked, of all national greatness and prosperity in modern times,—if these several particulars enter largely into the theory of the well-being of any people, it were surely too much to abandon all established maxims and the dictates of our common feelings, in mere courtesy to supposed interests or secret predilections.

For the want of such national blessings, as those which are here enumerated, no equivalent can be pleaded, and no compensation made.

But we cannot, as Christians, consent to rest the whole argument upon the prospect of *temporal* advantages. The Advent of Christ is no Advent to the people around us: we presume not, indeed, to say, that in their present unconverted state they derive no benefit whatever from the incarnation and death of a Saviour: it should rather appear from the Scriptures that the contrary is the truth, in a question of much difficulty and perplexity. We read that the Almighty "is the Saviour of all men, especially of them "that believe." (1 Tim. iv. 10.) The discussion of such a subject might alone occupy a volume: but it requires no discussion to establish, even admitting the salvability of the heathen, that great spiritual advantages do attend, and are confined to, an actual belief in Christ: the passage last cited recognizes the fact: why else too do we read, that he who would have all men to be saved, would have them also "come to a "knowledge of the truth." (1 Tim. ii. 4.) Why else is Christ called the Way, as well as the Truth and the Life? (John xiv. 6.) Why else, in short, to pass over a multitude of passages bearing upon this subject, should our Saviour have commanded his Disciples to "preach the Gospel to every creature"? (Mark xvi. 15.) He says of Himself that He "came into the world that He might bear witness to the truth:" (John xviii. 37.) but He is no witness of it to them, who

know Him not, nor can they believe in His name. It is, in short, the general tenor of the New Testament, illustrated and confirmed in the lives and sufferings of the Saints and Martyrs, who went forth under the influence of the Holy Spirit, that great, if not fatal, disadvantage attends on those, who know not the "way of Salvation:" and it may be, tho' our limits will not permit us to go into the proofs of this opinion, that they are rarely seen to live in that "Spirit of Faith" (2 Cor. iv. 13.) which God possibly, for the sake of Christ, may be pleased to accept; and that the highest happiness, to which they can attain hereafter, is inconsiderable compared with that which is reserved for the enlightened and humble believers in Christ. Any apparent inequability in such a course of proceeding may be vindicated by obvious analogies, and by a becoming attention to the principle, that all which we receive in things temporal or spiritual is freely of the Grace of God.

There is one other point connected with this head, which must not be entirely overlooked: it is the *universality* professedly intended and promised to the Faith of Christ; and of course the duty, which thus is imposed upon all Christians, in their proper spheres of action, to promote and extend it. But this is not all: men may not perceive that this principle of Universality is among the characters, which distinguish Christianity as a Revelation of Divine Truth. It is possible, indeed, and in one instance it is exemplified, that the founder of a false Religion may

stimulate his followers to universal conquest under the pretence of exterminating Infidelity, and doing honour to God. Such a spirit, however, is not easily confounded with the mild and beneficent genius of Christianity: its victories are all bloodless, and its trophies are the prevalence of the love of God and man, and of a reasonable and acceptable worship, in regions where barbarism or superstition till then had reigned. We should recollect, however, that though an impostor might, in the mere spirit of carnality and ambition, seek the propagation of his tenets, an inherent impossibility in any mode of Religion, that it should become universal, is a certain proof, where that Religion is not a mere "shadow of things to come, while the body is of "Christ," (Col. ii. 17.) that it cannot be from Heaven. If God is one, so also must be his final purpose respecting man: if the Saviour be but one, so also must be the method of Salvation: if the Holy Spirit be but one, He can never have inspired or suggested all the jarring systems, which divide mankind. And though this argument does not of itself enable us to decide, which of them is the true one, it effectually invalidates the claims of those, which confessedly are partial and incapable of extension. In other words, the system of Faith, which prevails in this country, even if it had any shadow of evidence in its behalf, would be completely disproved by its wanting the principle of dissemination and diffusion: and its defence is virtually abandoned, when its adherents are driven to profess, that the Almighty is delighted with variety in the systems of human belief, and that all, therefore,

may be acceptable; as if Truth and Salvation and the Will of God were but modes and fashions to be adapted to the convenience or caprice of the believer. Nor is the subterfuge more availing, when to avoid this difficulty the plea is urged, that the Sacred Books of all nations do really and in spirit teach the same thing: if it be urged in ignorance, it may excite our pity: but certainly it is not true, that any Book, except the Bible, teaches that which is the object and the essence of the Bible, and to which all else is collateral, Salvation thro' the Son of God. It is a triumphant consideration, therefore, in all such questions, that Christianity not only professes to be designed for universal acceptance, but moreover is fitted, without any accommodation or sacrifice of its purity, to be the Religion of the civilized world: that it humanizes, where it does not find humanity; and that allowing for and retaining a difference of usages in things indifferent, it is adapted to combine in one scheme of faith and hope the whole family of man. As St. Paul expresses it, "there is neither Greek "nor Jew, circumcision nor uncircumcision, "Barbarian, Scythian, bond nor free: but Christ "is all, and in all." (Col. iii. 11.)

3. But lastly I am to remind you of the appointed means, by which the Glory of God is to be advanced upon Earth, and indeed, as we have seen, in Heaven. St. Paul says expressly that the manifold Wisdom of God should be made "known by the Church." This declaration surely conveys the idea of a high privilege, that of being the authorized channel of diffusing through

the world a knowledge of the Divine greatness in Creation and in Providence, but especially in Redemption to be extended to the whole of the human race: and it is in somewhat of a kindred spirit, that the Church is elsewhere denominated the "pillar and ground of the Truth." (1 Tim. iii. 15.) Lofty as these expressions may appear, there is nothing in them figurative or hyperbolical: they correspond with the actual glories of the Church, as they have been exhibited from its first foundation down to the present hour. What is the difference between the state of the world at present, and as it existed two thousand years ago? It is the difference, which has been made by the preaching of the Gospel. If any doubt this assertion, let him turn his eyes to the condition of those regions, on which the Sun of Righteousness has not yet arisen. Some profess to expect all improvement from a natural expansion of the human powers: but is it not constantly affirmed and believed, that the state of this country is precisely such, as it was in the days of Alexander? unless, indeed, there be reason to suspect that it is somewhat deteriorated. On the other hand, do we not know, that the highest degrees of knowledge and holiness, of civil liberty and of social happiness, do actually exist, where at that period, a state of things prevailed, as bad perhaps in all respects as any which we now contemplate? To reclaim our ancestors from their idolatrous and cruel superstitions was apparently as difficult, and certainly as benign a task, as any which the Church would now accomplish. And thus it is throughout the world:

nations become enlightened and happy precisely in proportion to their Christian knowledge, and to the purity, in which they have received and maintained the Faith of Christ: or in the words of my text, in proportion as the Church has made known to them the manifold Wisdom of God.

Consider, however, in what sense St. Paul in speaking of the Church, may be supposed to apply the term; it can be only in the Apostolical acceptation: we find that even in those early times the name was abused; there were divisions and heresies, all claiming to be of the Church: but the dividers were to be marked, (Rom. xvi. 17.) and the heretics to be rejected. (Tit. iii. 10.) Not all, therefore, who bore the Christian name, were of the Church: and the term could be meant only of those, who "continued steadfast," as it is said in the Acts (ii. 42.) "in the Apostles' doctrine and fellowship." In short, the "one Catholic and Apostolic Church" of Christ, which in our Creed we profess to believe, is the Church which St. Paul means to designate as "the pillar and ground of the Truth," and as the appointed channel for diffusing through the earth the blessings of light and the tidings of Salvation.

To this Church, then, of which there are many branches, "abiding in Christ, the true Vine" as we trust, and "bearing fruit," (John xv. 5.) it cannot be questioned by any, who hold to the Apostolic model, that the Church of England pre-eminently belongs: her Government is primitive, being of the form, which alone was recognized

during the early ages; her doctrines are Scriptural, her Liturgy breathing throughout the purest spirit of the Gospel; and her Worship is at once reasonable, decent, orderly, and edifying, removed alike from childish and superstitious pageantry, and from irreverence and rude familiarity towards the Creator: she has, indeed, been admitted even by those, whom local circumstances have fixed in other Communions, to be the Queen of Protestant Churches and the bulwark of the Protestant Cause: I would add, that no Church can be better adapted to receive and to retain Converts in the Eastern world, when once their minds shall have been brought to be satisfied with the simple decencies, which are the proper garb of Truth. Nor ought it to be overlooked, in a view of the question, which may hereafter be found important, that her principles are those of order and attachment to our National Establishments. Strange indeed would be an indifference as to the political prepossessions of those, who undertake to be the Teachers of the People; especially in an Empire so circumstanced as the British Empire in India.

It cannot, then, be imagined, that in the work prescribed to the Church of Christ, that Branch of it, to which we belong, has no part, nor even a subordinate part to fill. It should seem, indeed, if her duties are to be measured by her means and opportunities, that no Church since the days of the Apostles has been called to such high destinies. To what fortuitous coincidence shall we impute it, that at this moment her Clergy are exercising their ministry in every quarter

of the Globe? In America flourishing Churches have grown up entirely under her patronage (A). In Africa a Colony has been planted, by which her doctrines and discipline are brought into contact with the superstitions of ignorant and barbarous tribes. In New South Wales she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia? A vast Empire has been given us, or rather imposed upon us: and wherefore? He who can reconcile such a consummation even to philosophical views of the ways of God, without reference to the purposes of His manifold wisdom as revealed in Scripture, and can believe it to have been brought about merely for the gratification of our avarice or vanity, cannot have advanced very far in the knowledge, which sound Philosophy might teach him: it is not merely unchristian; it is unphilosophical, it is unreasonable to believe that God ever works in vain, or even brings about mighty revolutions with a view to results comparatively mean and trivial.

I cannot conclude, however, without briefly adverting to a topic closely connected with our present discussion, and not unfitly introduced at the present season. Out of the Zeal of our Church and Nation, appealed to by Royal Authority, and at the instance of an ancient and Chartered Society, (B) to make known the manifold wisdom of God, an Institution (C) is likely to arise in this vicinity, calculated, as we trust, under Providence, to advance the glory of God and the highest interests of Man. It is designed to be strictly Collegiate (D) in constitution, in discipline, and in character:

its objects will be the Education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the Heathen: the attention of the learned persons connected with it will be directed to making accurate Versions of the Scriptures (E), of the Liturgy, and of other holy books: it will endeavour to disseminate useful knowledge by means of Schools, under Teachers well educated for the purpose: and it will aim at combining and consolidating, so far as may be, into one system, and directing into the same course of sentiment and action, the endeavours which are here made to advance the Christian Cause. The favour and patronage of the Public in England have been eminently displayed towards the projected Institution: the King's Letter, granted to the Society for the Propagation of the Gospel in Foreign Parts, has been productive beyond all former example: and other Religious Societies and Public Bodies have munificently aided the work (F). It will be evident, however, when the objects (G) are considered, that more abundant means will still be requisite to give to such a Plan all the effect, of which it is naturally capable; nothing perhaps equally comprehensive has yet been attempted by any Protestant Church: yet I doubt not that the members of our own, wherever dispersed, will be ready to afford it their assistance, and more especially in India. With a degree of impatience, for which the motive is an ample excuse, some have wished that the Established Church

would shew herself more prominently in the great work of diffusing the light of the Gospel through the Eastern World. This duty, though not hitherto so fully discharged, as may have been desired, has never been forgotten (H). In the present endeavour she avails herself of means and opportunities, which until now had been withholden. For their efficacy we trust in the Almighty: at the same time beseeching Him to put it into the hearts of all, to whom the appeal (I) shall be made, to further and support an Institution having no object but His Glory, in making known by the Church His manifold wisdom to those who "have the understanding darkened, and are alienated from the life of God." (Eph. vi. 18.)

THE END.

NOTES.

Note A. p. 28.

Nova Scotia and Quebec are Dioceses, forming branches of the Established Church of England; both of them, but the former especially, are deeply indebted to the Society for the Propagation of the Gospel in Foreign Parts. In Nova Scotia the Clergy are appointed and maintained by the Society; to whom also whatever is found of Episcopacy within the United States may in great measure be attributed. The Bishops there preside over Churches formed out of the wreck and remnants of Congregations, which had been established by the Society, and which their Missionaries were obliged to abandon in the public commotions, which terminated in the separation of the greater part of the Colonies from the British Crown. These Churches appear to be increasing in numbers and importance, although they have not, more than any other religious Community, support from the State. It cannot, indeed, be matter of surprise, that reflecting Christians should in a Country, where Religion is abandoned to anarchy, fanaticism, or neglect, flee to an Asylum, where primitive order and sober piety prevail.

Note B. p. 28.

The Society for the Propagation of the Gospel in Foreign parts was incorporated by Royal Charter in the 13th year of the Reign of His Majesty William III. A. D. 1701: some further particulars will be found in the *Appendix*. On the Petition of the Society that His present Majesty, (then Prince Regent) would graciously be pleased to enable them to extend their operations to the Continent and Islands of Asia, a Royal Letter was granted, dated the 10th February 1819, directed to the Archbishops of the two Provinces, and authorising a collection to be made in the Churches throughout the Kingdom, in furtherance of this Charitable design.

Note C. p. 23.

The Foundation Stone of the College of the Society for the Propagation of the Gospel in Foreign Parts, was laid on Friday the 15th December 1820, on a piece of Ground on the bank of the River, about three miles below Calcutta, and adjoining to the Honorable Company's Botanic Garden, granted to the Society, in the name of the Honorable Company, by the Most Noble the Marquess of Hastings, Governor General in Council. The following were the Prayers used, and the Proceedings which took place on the occasion.

ALMIGHTY God, the Father of our Lord Jesus Christ, we thy humble servants, before we enter upon the work, which we are now assembled to take in hand, implore thy grace and blessing. We know, that the designs of man avail not to Thy glory, unless they are accepted for the sake of Thy Son, and are aided by Thy Holy Spirit. The offerings of the rich and the counsels of the prudent are alike unprofitable, if Thou, in whose hands are the issues of all things, withholdest the brightness of Thy presence. Vouchsafe then, O Lord, to look down from heaven in the abundance of Thy mercy on our hearty desires to advance the kingdom of thy Son. Behold us here surrounded by millions of our fellow-men, who know not the name of Him, by whom alone they can be saved, having their understandings darkened, and being sunk into sin and sensuality. Moved with compassion at this their state, and desiring to impart to them the blessed knowledge and saving faith, which Thou hast mercifully revealed to ourselves, we ask Thy favour to an Institution, adapted, as we believe, under thy gracious Providence, to the diffusion of truth and of consolation in a Saviour. In Thy goodness, then, prosper this our undertaking, that so it may redound to thy glory and to the salvation of souls. Vouchsafe to all, who shall belong to this Seminary, thy especial guidance and blessing. Let those, who shall govern it, be ever mindful of the solemn trust committed to them, and labour to maintain within its walls sound discipline

and Christian holiness. Let those, who shall be instructors, especially direct the minds of youth to the objects of their sacred calling. Let the students grow up in grace, and become daily more and more disposed to renounce all secular allurements in the hope of being accepted instruments in advancing the kingdom of thy Son. Let its learned men be mighty in the Scriptures, and so skilled in languages, that they may faithfully and intelligibly propound Thy Holy Word. Let its Missionaries go forth in meekness, in patience, and in love unfeigned, as faithful Apostles of Jesus Christ: and may all, who shall in any way be admitted to its benefits, be actuated by unity of spirit, and speak the same thing: let no schisms or heresies or divisions defeat the end of their calling, or give occasion to the enemies of Christ to blaspheme: but let primitive truth and Apostolical order and unwearied labours of love be evidences, that Thou art with them, and that Thy Spirit has deigned to rest upon the spot, from which they were sent. O Lord, we pray Thee, accept this place unto Thyself: let it be a School of Pastors and Teachers, for the work of the Ministry and the edifying of the body of Christ; increasing more and more, until this land of darkness be illumined in all its recesses with the light of the everlasting Gospel, and the Gentiles, sitting down together in the kingdom of their common Redeemer, shall glorify God for his mercy. Hear us, we beseech Thee, for the sake of Thy Son our Saviour Jesus Christ. *Amen.*

O Lord, who alone puttest it into the hearts of sinful men to seek Thy Glory, we thank Thee that Thou hast been pleased to stir up in our Church and Nation that zeal for the honour of Thy name, of which this Institution will be, as we trust, among the blessed fruits. Our Fathers saw not in *their* day these manifestations of Thy kingdom. More especially we bless Thee for all the labours of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; and particularly for the extension of their charitable designs to this quarter of the globe. We thank Thee that it hath pleased our most Gracious Sovereign

to authorize the collection of the alms of the pious throughout our Native country, in aid of a desire to diffuse the light of the Gospel through those parts of the Continent and Islands of Asia, which are subject to British authority. We acknowledge it to have been of Thy goodness, that other Religious Societies and public bodies have munificently contributed to the furtherancc of this Christian enterprise. We recount with gratitude, that the Supreme Government of British India has, on behalf of the Honorable the East India Company, and for the purposes of this Institution, granted and assigned this spot, well adapted to the cultivation of Sacred Studies and to Holy Retirement. And we forget not to praise Thee for every manifestation of good will to this design, whether it be from the rich and powerful, or from those, who can only pray for its prosperity. Suffer not, O Lord, this zeal to abate, if, as we trust, it be of Thee, and has been kindled by Thy Holy Spirit: that when we, who behold the beginning of this work, shall be gathered to our fathers, they, who shall come after us, may gladly support and extend it. Raise up to this House, we humbly beseech Thee, a never-failing succession of Benefactors, who shall be animated with the spirit and views of its Founders; and whose names may be perpetuated through all generations as of blessed memory, and their good deeds be accepted at the throne of grace through the sole merits of our Lord and Saviour Jesus Christ. *Amen.*

O Lord Almighty, who hast promised to be evermore with thy Church, militant here on earth, we commend to Thy especial guidance and protection that Apostolical branch of it, of which we are Members, and which is now established in this Country. And herein we pray for our most gracious Sovereign Lord King George, and the whole Royal Family; for the Ministers and dispensers of thy Word and Sacraments, wherever dispersed, and for all Congregations committed to their charge. More particularly, as we are in duty bound, we ask Thy blessing on the Honourable the East India Company, and on the Government of this great Empire;

on the most Noble the Marquess of Hastings, the Members of the Supreme Council, and on all, who act in authority under them; on the Judges of the Supreme Court; on the Magistracy and on all ranks and orders of the people: grant that in their respective stations they may be influenced by an unceasing regard for the improvement and happiness of the less favoured children of the same Creator: and so dispose their hearts, that the renown and dominion in these Eastern Regions, to which Thou hast wonderfully exalted our nation, may be found to have been among the counssls of Thy Providence for the diffusion of Thy saving and eternal truth. And suffer not, O Lord, this end to be retarded by any habitual violations of Thy Gospel among those, who profess and call themselves Christians: but teach us all to feel, that we are required to be examples to the Unbelievers, in purity, in piety and in charity. Furthermore, we ask, that Thy choicest graces may be vouchsafed to those, who are called and sent to bear the tidings of salvation to the Gentiles. Endue them, O Lord, with that power of thy word, with that holiness of life, and singleness of heart, and freedom from the distraction of secular and party views, which are the endowments of the true Missionary, and which alone can call down Thy blessing on his endeavours. Encrease the number of those, who in this spirit are ready to devote themselves as Apostles of thy blessed Son: and may the House, which we now build, be the fruitful parent of those, who having converted many to righteousness, shall shine as the stars for ever. Lastly, we commend to Thy Holy Spirit ourselves, who are here assembled: in this and in every work of charity may we find our hearts more deeply and surely engaged in Thy service, and more indifferent to the perishable concerns of the world. Let every day bring us nearer unto Thee: let a more fervent love of Thee, a more profound adoration of Thy greatness, and a warmer zeal for Thy glory be the encouragement and reward of our imperfect endeavors to exalt Thy name; nor let us forget, that a little while, and all, which shall remain of

our earthly career, shall be the fruits of our Faith in Christ, and those works which follow us. These prayers we offer unto Thee through the sole mediation and merits of Jesus Christ, in whose blessed name and words we sum up our Petitions:

Our Father, &c.

Then the following Inscription was read from a Brass Plate,

INDIVIDUÆ. ET. BENEDICTÆ. TRINITATI. GLORIA
COLLEGII-MISSIONARII.
SOCIETATIS. DE. PROPAGANDO. APUD. EXTEROS.
EVANGELIO.
EPISCOPALIS. AUTEM. NUNCUPANDI.
PRIMUM. LAPIDEM. POSUIT.
THOMAS. FANSHAW. EPISCOPUS. CALCUTTENSIS.
PRECIBUS. ADJUVANTE. ARCHIDIACONO. CÆTERO-
QUE. CLERO.
RESPONDENTE. ET. FAVENTE. CORONA.
DIE. XV. DECEMBRIS.
ANNO. SALUTIS. MDCCCXX.
BRITANNIARUM REGIS. GEORGII. IV. PRIMO.
PRINCEPS. ILLE. AUGUSTISSIMUS.
QUUM. REGENTIS. MUNERE. FUNGERETUR.
LITERAS. SOCIETATI. BENIGNE. CONCESSIT.
QUIBUS. PIORUM. ELEEMOSYNAS.
PER. ANGLIAM. UNIVERSAM. PETERE. LICERET.
HOS. IN. USUS. EROGANDAS.
IN. EOSDEM. VIR. NOBILISSIMUS.
FRANCISCUS. MARCHIO. DE. HASTINGS.
REBUS. INDICIS. FELICITER. PRÆPOSITUS.
AGRI. SEXAGINTA. BIGAS. BENGALENSES.
AD. RIPAM. GANGETIS. PROPE. CALCUTTAM.
NOMINE. CŒTUS. HONORABILIS. MERCATORUM.
ANGLICORUM.
CHARTULIS. ASSIGNAVIT.
SOCIETAS. VERO. DE. PROMOVENDA. DOCTRINA.
CHRISTIANA.
PARTICEPS. CONSILII. FACTA.
GRANDEM. EST. LARGITA. PECUNIAM.
ILLA. ITIDEM. MISSIONARIA.
CUI. NOMEN. AB. ECCLESIA. DUCTUM.
NE. TALI. TANTOQUE. DEESSET. INCEPTO.
PAR. MUNUS. ULTRO. DETULIT.
CHRISTI. NON. SINE. NUMINE.
LÆTA. HÆC. FUISSE. PRIMORDIA.
CREDANT. AGNOSCANT. POSTERI.

AMEN.

Then the plate was deposited, and the stone was laid, the Bishop pronouncing:

"In the name of the Father, and the Son and the Holy Ghost, one God blessed for ever; I lay this the Foundation Stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to be commonly called and known as "Bishop's College near Calcutta."

O Father Almighty, through whose aid we have now commenced this work of Charity, we bless Thee that we have lived to this day; O prosper the work to its conclusion; and grant that so many of us, as thy Providence shall preserve to witness its solemn Dedication, may join together in heart and in spirit in praising thy name, and in adoring Thy Mercy, and in supplicating thy favour to this House evermore; through Jesus Christ our Lord. Amen.

The Peace of God, &c. &c.

Note D. p. 28.

The intention is to make the discipline and studies established in our English Universities, with so much benefit to the cause of true Religion and sound Learning, the basis of the Constitution of the College near Calcutta; and to raise upon them such a superstructure, as the circumstances of this country and the particular destination of the Students may require. The site of the College ensures seclusion and freedom from interruption: the Students will be constantly within their own walls or grounds, except by special permission, and be subject to a system of order and restraint; and the Chapel, the Hall, and the Lecture Rooms will claim their regular attendance at specified hours. In their Studies, Theology, with all that is subsidiary to it, will form the prominent employment of those who are designed for the Ministry; combining with the study of the Holy Scriptures, Hebrew and the learned Languages, Ecclesiastical and Profane History, the Elements of Natural Philosophy, and so much of Mathematical Knowledge, as may tend to invigorate their

minds and facilitate all other acquirements. They who shall be destined to be School Masters, will have their studies in like manner directed to their future efficiency: they will be well grounded in Classical Learning, and be furnished with all those branches of knowledge, which may conduce to open the minds and dissipate the prejudices of the Native population of India. By both classes of Students, however, the Oriental Languages, those especially used in the districts, which may be expected to become the scene of their future labours, will be cultivated with the greatest application: and all will be familiarized with the principles, which attach British subjects to their national Establishments, and be trained in feelings of respect and deference for the Constituted Authorities in India: and it is hoped, that with the Divine Blessing early habits of piety and industry and self-control, combined with an affectionate remembrance of the place of their Education, will give to the Students a character of mind and sentiment, which they will never lose, and by which they shall be marked and known in all future life.

Note E. p. 29.

Some of the latest periodical Publications announce, that the offer of a considerable sum of money has been voted to the College in this specific department of its proposed operations: but no official intelligence to that effect has yet been received.

Note F. p. 29.

The Royal Letter is understood to have produced about £47,000 or nearly 48,000: on any former occasion the sum raised never actually reached £20,000. The late collection includes a grant of £500 from the University of Oxford, and several liberal contributions from other public bodies and from opulent individuals. Of the proceeds the Society anticipated £5000 by a vote to that amount, to the Bishop of Calcutta, to enable him, in any way which he might deem advisable, to extend the operations of the Society to the East: and this sum has been applied to the erection of the College. The Society for Promoting Christian Knowledge, having been

invited to co-operate with the Sister Society, also placed the sum of £5,000 at the Bishop's disposal to be applied to the purposes of the College: and the Church Missionary Society immediately voted to the Bishop an equal sum in furtherance of the same object.

Note G. p. 29.

The objects of the College as originally projected, were enumerated in a letter addressed by the Bishop of Calcutta to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts: of that Letter a very large impression was distributed in England; and it found its way into most of the Periodical Publications, which notice Religious Proceedings. It may be right, notwithstanding, to state briefly, that the College is founded for a Principal and two other Professors, and for as many Students as the Funds of the Society shall enable them to maintain in College, and whom they can afterwards provide for as Missionaries, School-masters or Catechists at the Stations to which they may be appointed; such Stations to be under Episcopal Jurisdiction in matters ecclesiastical or spiritual, and subject in other points to the visitation of the Visitor of the College. As the object of the Institution is definite, no Students can be admitted, who are intended for secular situations in life: and some assurance will probably be required at admission, that the Candidates are sent thither with no other view than to qualify themselves for duties contemplated in the Institution, on condition of being maintained in the College for a certain period, and provided for afterwards from the College Funds, or perhaps from other Funds destined to the same objects, and equally well secured: and some probation may be requisite to ascertain the disposition and abilities of the Candidates, who might otherwise be wholly unfit to advance the objects of the Institution, while its resources would thus be diverted from their proper and productive use. The Statutes, however, will define more precisely several points, which cannot so well be taken into consideration, until some probable notion may be formed of the actual revenues of the College or of its reasonable expectations.

It has been already stated, that abundant means will be required to carry this plan into full effect. By much the greater part of the three several sums of £ 5000 each will be necessarily expended in completing the College including the Offices and Printing House: and probably but little will remain, when the Printing House shall have been supplied with Presses and Types, and Furniture shall have been purchased for the Hall, the Library, the Dormitories and the Lecture Rooms, and the Books most wanted shall have been bought for the College Library. Of the sum collected under the Royal Letter, if the whole shall be funded as a permanent endowment, the Interest will not be more than sufficient to defray the salaries of the eminent and learned men, who may be appointed to the College Professorships. Provision is still to be made by the Society for the maintenance of Students in the College, and for their support, after they shall have left it.

With regard to the comprehensiveness of the design of the Institution, the views of theSociety may be ascertained from the Royal Letter, wherein they are stated to be desirous to extend the range of their labours to " such parts of the Continent and Islands of Asia, as are under the Royal protection and authority." Persons, therefore who may be required as instruments for diffusing truth and knowledge in any of the languages principally used through those wide regions, in Hindoostanee or Bengalee, in Tamil or Teloogoo, in Mahratta or Guzerattee, in Singhalese or in Malay, may be severally prepared and qualified for the undertaking, so soon as Students from the several districts, in which those languages respectively prevail, can be maintained by the Society, and Missionary Stations shall find the means of support, in the several countries, from which such Students came. There is, in fact, no district within the limits of the British possessions in the East, to which the benefits of the College may not eventually be extended. Moonshees skilled in those languages respectively, must, of course, be retained; who will be further wanted in the depart-

ment of translations to be used at the Stations, at which such Students shall be employed on their return to their native country. Every station will be served by an English Missionary (a Clergyman) assisted by persons, (either natives, or of European parentage,) who have been educated in the College.

Note H. p. 30

The success which has attended the labours of the *Society for promoting Christian Knowledge* in the South of India, where several thousands of Christians, the Converts, or the descendants of the Converts, of their Missionaries, are now living in a manner which carries back the mind to the early ages of the Gospel, sufficiently attests, that the Church of England has not been altogether regardless of the Heathen; and at the same time it proves, that the difficulties which lie in the way of conversion, are not absolutely insuperable.

Note I. p. 30.

The Appeal is now made in the Diocese of Calcutta, by the partial distribution of the preceding Sermon and of the Statements annexed to it, in the hope that they who are zealous for the diffusion of Truth and Knowledge, through the Eastern world, such especially as are solicitous that the Established Church should maintain its just rank in this great undertaking, will find enough in the present attempt, to merit their encouragement and patronage. It may be proper, however, in reference to an Institution, of a character in some respects so new in India, to point out in what way, they who may be generally disposed to promote it, may appropriate their Benefactions; at the same time suggesting in what departments of the College expenditure, their aid will, for the present, be most urgently required. The whole may be classed under the heads of

1. Missionary Stations.
2. Scholarships in College.
3. The College Library.
4. The College Press.
5. Christian Schools.

6. Native Schools.
7. The Fabric Fund.
8. General Purposes.

1. The Society in founding the College, contemplates the Establishment of Missionary Stations, wherever an opening shall seem to present itself for accomplishing their benevolent purposes. To supply such stations with Missionaries and their proper Assistants, and to keep up a never-failing succession of them is their primary object; to which every thing else is collateral and subsidiary. But before this can be effected, it is obvious that Students must be maintained in the College and duly prepared for their allotted labours. It may seem, therefore, that the question of supplying Stations is posterior to that of maintaining Students, and may thus be for the present postponed; it must be considered, however, that the Admission of Students into the College must in great measure be regulated by the prospect of a provision for them afterwards; and such provision will be generally (altho' not invariably, in respect of Schoolmasters) by their appointment to some Missionary Station. It is, therefore, of the greatest importance, that the public benevolence as applicable to this head, should show itself early, and in truth it is the point, to which above all others, the Society may be presumed to wish, that attention should be directed, Benefactions, therefore, made specially applicable to this Department, will be suffered to accumulate, until such stations can be actually formed.

2. The foundation of Scholarships is only second in importance to the preceding head, and even prior to it in actual operation. A Scholarship, it is computed, taking the average on the difference of expence in maintaining European Students (or those of European habits) and Natives, and reckoning on a moderate rate of Interest, may be founded and endowed for 5000 Sicca Rupees. On the Interest of this sum one Student at a time may be constantly educated in the College, free of every charge: and every Scholarship so endowed will as in our English Universities, be for ever denomina-

ted from the name of the Founder, who moreover will have the privilege of recommending the first Scholar, being a youth duly qualified according to the Statutes, and to be subject in all respects to their operation. Other sums, however small, being directed to be appropriated to this object, will be applied to the maintenance of a Student, when the aggregate shall be found sufficient.

3. The College Library is calculated to receive nearly 5000 volumes. It will be desirable to store it with the most approved works in Theology, especially of the great Divines of the Church of England; in Biblical Criticism; in Ecclesiastical and general History; in Oriental Literature, including Dictionaries and Grammars; with Classical Authors, and with a few Books of Science; the purchase of all which will obviously be attended with considerable expence

4. The College Press, will, it is hoped, embrace an important and efficient department of the College labours. For the expence of printing versions of the Holy Scriptures, if a Statement already alluded to may be credited, provision for some time will probably have been made; but for printing versions of the Liturgy, of short religious Treatises and Tracts, such as those of the Society for promoting Christian Knowledge, of Elementary Books of Science, and of School Books, a considerable Fund will in time be required; and from the very commencement of the College labours something may be attempted in this day.

5 & 6. Both Christian and Native Schools are within the contemplation of the Society. One of the former kind will be indispensable to every Missionary Station, and such might be established to great advantage in some instances, where no Missionary Station could conveniently be formed. In Native Schools the elements of useful knowledge and the English Language will be taught, wherever it may seem desirable, without any immediate reference to Christianity. In either case, it will be among the objects of the College to supply Masters well qualified for the undertaking. The

provision for such while they remain in College, will fall under the second head of expenditure; and for those who should be attached to Stations, under the first head: all other Schools would form a distinct concern.

7. Great inconvenience has been sometimes sustained by Collegiate and similar Institutions, where no provision had been made to preserve the Fabric, or to restore it, when fallen into inevitable decay. The College Buildings, it is expected, will be of as durable construction, as any which have lately been erected in this country; but the expediency is manifest, especially considering the ravages made by the climate, of having a small Fund in reserve, the accumulations of which would remove all apprehension.

8. Under the head of Benefactions to General Purposes must evidently be understood sums applicable, according to the intention of the Donor, not only to any of the objects already specified, such as in the judgment of the Society and the College Authorities may be deemed most conducive to carrying on the designs of the Institution, but generally to any expences which may arise, and are unavoidable in such an establishment, as to the payment of the Salaries of Moonshees, Pundits and Servants: every thing in fact, which is implied in an appeal to the public liberality, is comprised under this head; and the minute enumeration of other proposed branches of expenditure is intended, partly to exhibit more fully the objects of the Institution, and partly, where there may be a strong feeling of preference towards any one of them, to allow it the means of shewing itself, and thus of stimulating others in the same course of benevolence. At the same time it is suggested, that although all the objects enumerated will be essential to the Institution in that state of activity and extensive usefulness, which thro' the blessing of Providence its Founders hope it may attain, yet some of them are identified with the very commencement of its labours, and on the accomplishment of these its further exertions must depend. It remains only to be noticed, that Benefactions and Subscriptions in support of the College will be received by the

Venerable the ARCHDEACONS within their respective Archdeaconries, or may be transmitted thro' any other channel to the Bank of Bengal, or other the Treasurer for the time being, to be placed to the account of *the Incorporated Society for the Propagation of the Gospel in Foreign Parts*, in aid of the Funds of their Missionary Establishment, called Bishop's College near Calcutta, under the head of——————. All such Benefactions will be thankfully acknowledged and recorded in the *Annual Abstract of the Society's proceedings* published in London, of which copies will be distributed in India: and of all Benefactions and Legacies of more than ordinary amount the remembrance will be perpetuated in the COMMEMORATION OF FOUNDERS AND BENEFACTORS to be solemnized annually in the COLLEGE CHAPEL.

The College is already indebted to the benevolence of several individuals, who have afforded it, in various ways, valuable and gratuitous professional services, which however, may be better alluded to, than distinctly specified, in this place.

The Benefactions are at present, from

The Bishop of Calcutta towards the fitting up and embellishment of the College Chapel, Sa. Rs. 4000

C. T. Metcalfe Esq. the Resident at Hyderabad, a piece of Land, on the River Bank, by which the Estate is greatly improved, measuring one Biggah and three Cottahs, ...

Major General St. George Ashe, for General purposes, ... 500

APPENDIX.

AS but little comparatively can be known in India, of a Society, which is now only beginning to extend its exertions to this quarter of the Globe, it may be useful to reprint from a very interesting and instructive work called "PROPAGANDA,"* a Table serving to shew the range and magnitude of its operations in those fields of labour, in which it has been so long, and still continue to be occupied, together with the Author's *Remarks* upon the same.

---

* Attributed to the *Reverend Josiah Pratt.*

CHRONOLOGICAL TABLE, FROM 1718 to 1818,

OF THE

STATIONS, NUMBER, AND STIPENDS OF THE MISSIONARIES AND SCHOOLMASTERS.

Year N. S.	New Engl.	New York.	New Jersey.	Pennsylvania.	North Carol.	South Carol.	Georgia.	Bahama.	New-foundland	Nova Scotia.	Guinea.	Florida.	Canada.	New Brunsw.	Cape Breton.	Sierra Leone.	New S. Wales.	Norfolk Island.	Total Missionaries, &c.	Salary. L.	s.
1718	4	14	5	3	2	3	—	—	—	—	—	—	—	—	—	—	—	—	31	1526	0
1719	3	13	5	3	2	3	—	—	—	—	—	—	—	—	—	—	—	—	29	1396	0
1720	3	10	3	4	2	5	—	—	—	—	—	—	—	—	—	—	—	—	27	1261	0
1721	4	11	3	4	1	7	—	—	—	—	—	—	—	—	—	—	—	—	30	1346	0
1722	7	12	4	5	1	5	—	—	—	—	—	—	—	—	—	—	—	—	34	1596	0
1723	7	10	5	4	1	7	—	—	—	—	—	—	—	—	—	—	—	—	34	1630	0
1724	9	11	5	4	1	7	—	—	—	—	—	—	—	—	—	—	—	—	37	1790	0
1725	9	11	4	4	—	8	—	—	—	—	—	—	—	—	—	—	—	—	36	1720	0
1726	9	11	4	3	1	8	—	—	—	—	—	—	—	—	—	—	—	—	36	1720	0
1727	10	12	5	5	1	9	—	—	—	—	—	—	—	—	—	—	—	—	42	1985	0
1728	11	13	5	4	—	10	—	—	—	—	—	—	—	—	—	—	—	—	43	1989	0
1729	12	13	5	5	—	9	—	—	—	—	—	—	—	—	—	—	—	—	44	2070	0
1730	12	15	5	5	—	9	—	—	—	—	—	—	—	—	—	—	—	—	46	2165	0
1731	14	16	5	4	—	8	—	—	—	—	—	—	—	—	—	—	—	—	47	2185	0
1732	13	17	5	5	—	8	—	—	—	—	—	—	—	—	—	—	—	—	48	2295	0
1733	15	16	4	6	1	9	—	—	—	—	—	—	—	—	—	—	—	—	51	2415	0
1734	17	19	6	8	1	10	1	1	—	—	—	—	—	—	—	—	—	—	63	2965	0
1735	19	18	6	8	1	10	1	1	—	—	—	—	—	—	—	—	—	—	64	3015	0
1736	18	17	6	8	1	9	1	1	1	—	—	—	—	—	—	—	—	—	62	3015	0
1737	20	17	6	8	1	10	1	1	1	—	—	—	—	—	—	—	—	—	65	3050	0
1738	20	17	6	8	1	9	1	1	1	—	—	—	—	—	—	—	—	—	64	3020	0
1739	19	17	5	8	2	10	—	2	2	—	—	—	—	—	—	—	—	—	65	3050	0

1740	20	17	5	9	2	10	1	2	2	—	—	—	—	—	—	—	—	—	68	3150	0
1741	20	17	5	10	2	10	1	2	2	—	—	—	—	—	—	—	—	—	69	3250	0
1742	20	17	5	10	2	10	—	2	1	—	—	—	—	—	—	—	—	—	67	3050	0
1743	20	17	5	9	2	10	—	2	2	—	—	—	—	—	—	—	—	—	67	3070	0
1744	21	17	5	8	2	10	1	1	2	—	—	—	—	—	—	—	—	—	67	3165	0
1745	22	18	6	8	3	10	1	2	2	—	—	—	—	—	—	—	—	—	72	3250	0
1746	22	19	7	8	2	10	1	1	2	—	—	—	—	—	—	—	—	—	72	3200	0
1747	22	16	7	8	2	10	1	1	2	—	—	—	—	—	—	—	—	—	69	3130	0
1748	23	15	7	9	2	10	1	2	2	—	—	—	—	—	—	—	—	—	71	3200	0
1749	25	17	8	9	2	10	1	2	2	3	—	—	—	—	—	—	—	—	79	3485	0
1750	25	16	8	9	2	10	1	2	2	3	—	—	—	—	—	—	—	—	78	3450	0
1751	25	18	7	9	2	10	3	2	2	3	1	—	—	—	—	—	—	—	82	3552	10
1752	25	18	7	9	2	10	3	2	2	4	1	—	—	—	—	—	—	—	83	3612	10
1753	25	17	7	9	2	9	3	2	2	4	1	—	—	—	—	—	—	—	81	3642	10
1754	25	15	8	9	3	8	3	1	2	3	1	—	—	—	—	—	—	—	78	3537	10
1755	26	16	8	10	3	8	3	1	2	5	1	—	—	—	—	—	—	—	83	3632	10
1756	28	16	8	10	3	8	3	1	2	5	1	—	—	—	—	—	—	—	85	3717	10
1757	28	16	9	9	3	7	1	1	2	5	—	—	—	—	—	—	—	—	81	3497	10
1758	29	16	8	10	4	6	2	1	2	5	—	—	—	—	—	—	—	—	83	3587	10
1759	29	16	9	10	4	6	2	1	2	5	—	—	—	—	—	—	—	—	84	3587	10
1760	30	16	9	10	4	5	2	1	2	5	—	—	—	—	—	—	—	—	84	3587	10
1761	29	16	10	9	5	5	1	1	2	5	—	—	—	—	—	—	—	—	83	3612	10
1762	31	16	10	9	5	4	1	1	2	6	—	—	—	—	—	—	—	—	85	3727	10
1763	31	17	11	10	5	4	1	1	2	6	—	—	—	—	—	—	—	—	88	3877	10
1764	31	18	9	10	5	4	2	2	2	10	—	—	—	—	—	—	—	—	93	3942	10
1765	31	19	9	10	6	4	2	3	2	10	—	—	—	—	—	—	—	—	96	4007	10
1766	31	17	10	10	6	3	2	3	2	11	1	—	—	—	—	—	—	—	96	3957	10
1767	34	16	10	11	7	—	3	4	3	12	1	—	—	—	—	—	—	—	101	3997	10
1768	34	15	11	11	8	—	2	4	4	13	1	1	—	—	—	—	—	—	104	4122	10
1769	35	15	11	11	10	—	2	4	4	13	1	2	—	—	—	—	—	—	108	4247	10
1770	37	18	11	10	13	1	2	4	4	13	1	2	—	—	—	—	—	—	116	4497	10

Year N. S.	New Engl.	New York.	New Jersey.	Pennsylvania.	North Carol.	South Carol.	Georgia.	Bahama.	New foundland	Nova Scotia.	Guinea.	Florida.	Canada.	New Brunsw.	Cape Breton.	Sierra Leone.	New S. Wales.	Norfolk Island.	Total Missionaries	Salary. L.	s.
1771	37	22	12	10	14	1	3	4	4	13	1	2	—	—	—	—	—	—	123	4790	0
1772	37	22	12	11	9	1	3	4	4	13	1	2	—	—	—	—	—	—	119	4660	0
1773	36	23	12	11	4	1	2	3	4	13	1	2	—	—	—	—	—	—	112	4495	0
1774	37	23	12	11	5	1	2	3	4	13	1	2	—	—	—	—	—	—	114	4530	0
1775	37	23	12	12	5	1	2	3	4	13	1	2	—	—	—	—	—	—	115	4465	0
1776	36	23	12	12	4	1	2	3	4	13	1	2	—	—	—	—	—	—	113	4365	0
1777	36	23	12	12	4	1	2	3	4	13	1	2	—	—	—	—	—	—	113	4365	0
1778	36	23	12	12	2	1	2	3	4	13	1	2	—	—	—	—	—	—	111	4260	0
1779	29	13	8	8	1	1	1	2	3	12	1	1	—	—	—	—	—	—	80	3157	10
1780	29	13	8	8	1	1	2	2	3	12	1	1	—	—	—	—	—	—	81	3122	10
1781	23	12	8	7	1	1	2	3	2	11	1	1	—	—	—	—	—	—	72	2782	10
1782	22	12	8	7	1	1	2	3	2	9	1	1	—	—	—	—	—	—	69	2652	10
1783	19	9	8	5	—	1	1	1	3	11	1	1	—	—	—	—	—	—	60	2330	0
1784	—	—	—	—	—	—	—	2	4	10	1	1	2	—	—	—	—	—	20	810	0
1785	—	—	—	—	—	—	—	2	4	12	1	1	3	2	1	—	—	—	26	1030	0
1786	—	—	—	—	—	—	—	2	4	13	1	—	3	7	1	—	—	—	31	1200	0
1787	—	—	—	—	—	—	—	1	4	17	1	—	3	7	1	1	—	—	35	1317	10
1788	—	—	—	—	—	—	—	2	4	18	1	—	4	8	1	1	—	—	39	1447	10
1789	—	—	—	—	—	—	—	2	5	19	1	—	4	8	1	1	—	—	41	1667	10
1790	—	—	—	—	—	—	—	3	5	22	1	—	4	9	1	—	—	—	45	1725	0
1791	—	—	—	—	—	—	—	4	5	23	1	—	5	11	1	—	—	—	50	1812	0
1792	—	—	—	—	—	—	—	5	5	26	1	—	6	11	1	—	—	—	55	1977	0
1793	—	—	—	—	—	—	—	5	5	29	1	—	6	14	1	—	—	—	61	2132	0
1794	—	—	—	—	—	—	—	4	7	30	1	—	5	15	1	—	—	—	63	2272	0
1795	—	—	—	—	—	—	—	4	7	30	1	—	5	14	1	—	—	—	62	2242	0
1796	—	—	—	—	—	—	—	4	9	29	1	—	6	15	1	—	2	—	67	2362	0

Q6:52
A21

1797	—	—	—	—	—	—	—	5	9	31	1	—	6	14	1	—	2	—	69	2447	0
1798	—	—	—	—	—	—	—	5	9	30	1	—	6	15	1	—	1	2	70	2527	0
1799	—	—	—	—	—	—	—	5	9	30	1	—	6	17	1	—	1	3	73	2627	0
1800	—	—	—	—	—	—	—	5	10	31	1	—	6	17	1	—	1	3	75	2777	0
1801	—	—	—	—	—	—	—	5	11	33	1	—	7	17	1	—	1	2	78	2802	0
1802	—	—	—	—	—	—	—	5	10	35	1	—	8	19	1	—	2	2	83	2887	0
1803	—	—	—	—	—	—	—	5	10	36	1	—	9	20	1	—	2	2	86	3002	0
1804	—	—	—	—	—	—	—	3	10	32	1	—	8	20	1	—	2	2	79	2825	0
1805	—	—	—	—	—	—	—	3	10	31	1	—	9	21	1	—	2	2	80	2815	0
1806	—	—	—	—	—	—	—	2	10	32	1	—	10	21	1	—	2	2	81	2910	0
1807	—	—	—	—	—	—	—	2	10	33	1	—	10	22	1	—	2	2	83	3000	0
1808	—	—	—	—	—	—	—	2	10	33	1	—	10	22	1	—	2	2	83	2945	0
1809	—	—	—	—	—	—	—	2	10	33	1	—	11	21	1	—	2	2	83	2935	0
1810	—	—	—	—	—	—	—	2	8	34	1	—	11	21	1	—	2	2	82	2830	0
1811	—	—	—	—	—	—	—	—	8	39	1	—	11	22	1	—	2	2	86	2965	0
1812	—	—	—	—	—	—	—	—	9	38	1	—	10	21	1	—	2	2	84	2930	0
1813	—	—	—	—	—	—	—	—	11	37	1	—	10	21	1	—	2	2	85	2890	0
1814	—	—	—	—	—	—	—	—	11	39	1	—	12	21	1	—	2	2	89	3030	0
1815	—	—	—	—	—	—	—	—	11	39	1	—	13	20	1	—	2	2	89	5725	0
1816	—	—	—	—	—	—	—	—	11	41	1	—	14	21	1	—	2	2	93	9745	0
1817	—	—	—	—	—	—	—	—	13	44	1	—	16	21	1	—	2	2	100	10745	0
1818	—	—	—	—	—	—	—	—	16	44	1	—	18	22	1	—	2	2	106	11380	0

REMARKS ON THE PRECEDING TABLE.

The early years of the Society were engaged in investigating the scene of its intended labours, and in thus laying a solid foundation for its future exertions. Before Missionaries were appointed to particular places, it was resolved to send a Clergyman to travel through the several Governments of British America, and to preach therein, in order to awaken the people to a sense of the duties of Religion.

The Rev. George Keith left England, with this view, in April 1702. In two years he travelled through ten distinct Governments, extending 800 miles in length, and was both diligent and successful. In these labors he was greatly assisted by the Rev. John Talbot, who was Chaplain of the ship in which Mr. Keith sailed, and became his associate in his travels.

This good beginning was followed up by other exertions; Missionaries being sent out to New England, New York, New Jersey, Pennsylvania, North Carolina, and South Carolina: of the establishment and early history of which Missions, Dr. Humphreys has given copious details. To these States the labours of the Society, as will be seen by the Table, were limited till 1734, when they were extended to Georgia and the Bahamas; in 1736, to Newfoundland; and, in 1749, to Nova Scotia.

In 1767, the support of the Missionaries in South Carolina, which had been gradually diminishing, was wholly withdrawn, the State having made provision for their maintenance: this Mission was, however partially resumed in 1770, when a Missionary was sent for the particular benefit of certain Palatines from Germany who resided in that State.

The exertions of the Society had been gradually increasing as the British Colonies in America advanced in population. A little before the time of the declaration of Independence on the part of the present United States, these exertions had reached their height. In the troubles which ensued, they gradually declined; and in the year 1779, suffered a very sensible diminution. In

1784, soon after the acknowledgement of the Independence of the States by this country, the Missionaries were reduced to a very small number: in that year, indeed, the Society allowed, beside the Stipends to Missionaries mentioned in the Table, the sum of 695£ to Nineteen Missionaries who continued to officiate in the Independent States, and the further sum of 710£ to Seventeen others then unavoidably unemployed.

Canada, New Brunswick, and the Island of Cape Breton, now began to claim the attention of the Society; and its exertions increased in Newfoundland and Nova Scotia. Into these provinces various Missionaries removed from the United States. Both into those States and into the British Provinces, the Episcopal Government of the Church has been since happily introduced—an object which the Society had contemplated, from the beginning; and it now reaps the reward of its persevering labours, in the present promising state of Religion in those countries.

It will be seen by the Table, that a Missionary was sent to Guinea in the year 1751; it was intended that he should itinerate among the Negroes: after a few years, this was relinquished, but the attempt to benefit the Negroes in Africa was resumed in 1766, by the appointment of the Rev. Philip Quaque, a Native, educated in England, at the expense of the Society, as Missionary, Catechist, and Schoolmaster to the Negroes on the Gold Coast, in which offices he continued till his death, a period of about fifty years; when he was succeeded by the Rev. W. Phillip, Chaplain to the African Company, who is also since dead. In 1787, a Teacher was appointed to attend the Negroes sent to Sierra Leone; but returned after a few years, on account of ill health.

But beside these attempts to benefit the Negroes which appear in the preceding Table, it is manifest, from various extracts given in this work, that the Negro Slaves in the British Colonies were, very early, an object of the Society's anxious care. All its Missionaries were instructed to promote the good work of their conversion:

nor did they labour in vain, numbers being brought to an intelligent communion with the Church. The earliest attempts of this kind were made in the State of New York; and of these Dr. Humphreys has given a particular narration. In order to engage the Masters of the Slaves to promote their conversion, the Society dispersed in the Colonies a great number of copies of Bishop Fleetwood's Sermon, preached in 1711; that Sermon forcibly setting forth the duty of giving Christain Instruction to the Slaves. In 1725, this Sermon was reprinted, and large numbers of it again distributed. Bishop Gibson became a second Advocate for the conversion of the Negroes: he addressed a "Letter to the Masters and Mistresses of Families in the English Plantations abroad;" in which he exhorted them to encourage and promote the instruction of their Negroes in the Christian Faith: his Lordship addressed a Second "Letter to the Missionaries in the English Plantations," exhorting them to give their assistance toward the instruction of the Negroes within their several parishes: soon after, the Bishop wrote "An Address to Serious Christians," with a view to stir them up to assist the Society in carrying on this work. These pieces are printed in Dr. Humphreys's History, and shew the Bishop to have been an able and zealous advocate of this good cause. The eminent services since rendered to it by Bishop Porteus, and now continued by Bishop Howley, have been already mentioned.

The Aborigines of America were another object of the Society's care. Dr. Humphreys gives a full account of the attempts of the Missionaries to convert the Iroquois Indians, then bordering on the Colony of New York. These attempts were extended, as circumstances offered, to other Tribes; and many curious particulars respecting them are scattered through the Annual Abstracts of Proceedings. In 1768, as will be seen in the Table, a Mission was begun in Florida: this was, in fact, the appointment of a Catechist for the Indians on the Mosquito Shore. The next year a Missionary was added: and this attempt was continued, till it sunk, with others, under the change of political circumstances.

In 1796, the Society began to make some allowance to Schoolmasters in New South Wales; and afterwards granted 20*l.* per annum to two Teachers in that Colony, and the same sum to two others in Norfolk Island.

Of the number of Missionaries, &c. mentioned in the Table, seldom so many as a fourth were Catechists or Schoolmasters previous to the Independence of the States, the rest being Missionaries: but, on occasion of the Society's exertions in the British Provinces, a greater proportion of Schoolmasters and Catechists was found requisite, being frequently more than a third of the whole number; and latterly, as may be seen by the subjoined List for the year 1818, constituting nearly half of the whole. The Salaries of these Teachers are comparatively small, varying from 5*l.* per annum to 20*l.* as other advantages attend the appointments.

Besides the Missionaries and Schoolmasters enumerated in the Table, the Society maintained, for many years, several Teachers in Barbadoes, out of the produce of an estate left to it in that Island by General Codrington, in the year 1703.

The average Expenditure of the Society has much exceeded is regular income. Application has in consequence frequently been made for Royal Letters, authorising Collections of Charity, from house to house, throughout England and Wales, in furtherance of the Society's Designs. Such Letters were accordingly granted at various times, as stated in the King's Letter lately issued, and which forms the first article in this work. A Collection which was thus made in 1741, amounted to somewhat more than 15,000*l.*; another, in 1751, to nearly 20,000*l.*; and another in 1779, under the authority of His present Majesty, to 19,474*l.* 12*l.* 8*d.* His Majesty contributing 500*l.* toward that sum.

Grants have latterly been made by Parliament in aid of the Society. It will be seen from the Table, that in 1785, the expenditure rose to nearly double that of the preceding year; a Grant from Parliament having been obtained, in support of the expences of the Society, more particularly in Nova Scotia, in virtue of which the Salaries of the Missionaries in that Province were raised to

200*l*. per annum; having been before from 35*l*. to 100*l*. In the year 1816, Parliament granted 5730*l*. in aid of the expences of the Society in the North-American Colonies generally: the stipends of all the Missionaries were, in consequence, raised to 200*l*.; and some few, under particular circumstances, still higher. In 1817, the grant was 7860, and in 1818, it amounted to 8126*l*. 5*s*.

THE TANJORE MAHARAJA SERFOGI'S SARASWATI MAHAL.

THE END.